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Luke 2:10

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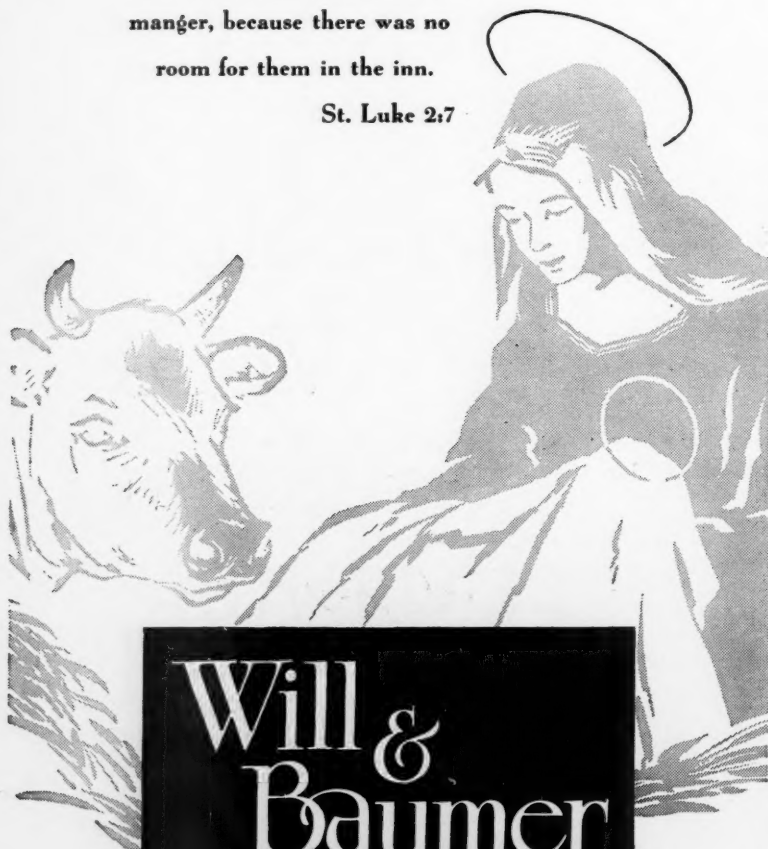
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And she brought forth her firstborn son,
and wrapped him in swaddling
clothes, and laid him in a
manger, because there was no
room for them in the inn.

St. Luke 2:7



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National Catholic Weekly Review

Vol. XCVI No. 12 Whole Number 2484

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Correspondence



Technology

EDITOR: I write in commendation of your publishing the interesting debate, "Technology: Limited or Unlimited?" (Oct. 20) between Frederick D. Wilhelmsen and Marston Morse. In some future issue, I should enjoy seeing the continuance of this debate on one of the most crucial of modern problems. At the present stage of the debate, the palm clearly goes, in my opinion, to Prof. Wilhelmsen [who looked askance at modern technology]. . . . To rebut him, Prof. Morse wants, not the view of the humanist, but a dialectic with as much rigor as that of his opponent.

WARREN L. FLEISCHAUER

John Carroll University
Cleveland 18, Ohio

EDITOR: As an industrial engineer who is daily faced with the problem of installing technologically improved methods of performing work, I feel that I am qualified to write a few hurriedly chosen words on this subject. I believe we need to re-examine the grass-roots fundamentals which nourish the growth of technological improvement.

Let's start with a seemingly unrelated non-industrial chore—that of washing the family clothes. Is it better to wash baby diapers, blue jeans, shirts, socks, etc. by hand, one at a time: or is it better for the mother of three or four children to toss an hour's work into a washing machine and push a button?

I suppose the ultimate criterion would be: "which method is the more sanctifying?" Certainly the mother could meditate on the Way of the Cross as she washes by hand. However, with a washing machine, she can make a visit to the Blessed Sacrament, or find the time to attend daily Mass, or perhaps even give her children an extra hour of catechism lessons.

On the other hand, no one would say that the washing machine was to blame if the mother chose to misuse the time she saved through using it.

The same situation holds when we examine the effect of technology on the industrial life of the people of America (and the world). We should keep in mind that: . . . man has ever sought to "upgrade" his work so that it consists of more mental activity and less physical labor; . . . he not only learned to build and control machines which performed the strenuous, monotonous, mechanical motions which require so much of man's strength, but has also

begun to develop machines which will remember, analyze or compute according to rules which are built into the machine's control system; today, man is beginning to learn how to "supervise" machines which he formerly "operated." This is simply another step forward in the progress of man's utilizing more of man's higher faculties . . .

Admittedly these latest steps are long ones and we are taking them rather rapidly. However, to anyone who really believes in a "limited technology" I suggest that he go wash two dozen diapers by hand; then I will be ready to discuss the matter with him.

JOHN M. MURRAY

Monroeville, Ala.

Dark Patch?

EDITOR: Re the article "Light along the Seine," in your Nov. 24 issue; did Fr. L. C. McHugh never hear of *Stimmen der Zeit*, famous monthly edited by the German Jesuits?

H. LEIBERT

New York, N. Y.

Going Steady

EDITOR: In your Nov. 3 editorial on "going steady" it was disappointing to find this problem treated in such a negative manner, especially since the same issue carried by contrast such a well-reasoned and constructive article on censorship by Rev. John Courtney Murray, S.J.

I agree that "going steady" is an unwholesome practice for the very young. But are you serving any useful purpose by saying that this otherwise normal need "to belong" frightens older people and involves an unspeakable form of slavery? Isn't there the implication that normal courtship is a form of restraint?

It should be recognized that "going steady" is the teen-ager's way of satisfying the human need to belong and to feel wanted, which is not being adequately met in his present circumstances. It would seem that the challenge to school and parents is to understand this need and to provide for it so that youngsters will find it unnecessary to borrow adult forms of behavior in order to gain recognition.

Restrictions may curb this practice, as censorship may stem the spread of bad literature, but in neither case is there any positive action aimed at removing the cause. . . .

Jersey City, N. J. LAWRENCE R. MALNIG

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Current Comment

ACROSS A DECEMBER WORLD

Christmas in Hungary

More brightly than ever this year the Star of Bethlehem will shine over Hungary. It will shine more brightly because the cruel darkness which has engulfed the land throughout the postwar period will be denser than ever. The gallant Hungarians, still resisting the might of the Soviet army, have no other source of light left save their faith in God, who made the star to shine over Bethlehem, and their unconquerable thirst for freedom.

What little hope there was of forcing concessions from the puppet Kadar regime has vanished. On Dec. 9 Premier Kadar, doing the bidding of his Soviet masters, declared martial law. Neither was there any hope left of help from the United Nations. True, last week the Assembly solemnly condemned the Soviet Union for violating the UN Charter. But this gesture, like the resolutions which preceded it, Moscow stonily scorned. There was not even any hope that the free workers of the world would aid their oppressed brothers in Hungary by boycotting Soviet ships and goods. After considering a boycott at its headquarters in Brussels, the International Confederation of Free Trade Unions regretfully decided that legal obstacles to a boycott could not be surmounted.

Save for the sympathy and prayers of the world, the Hungarians are alone in their agony. On Christmas Cardinal Mindszenty will offer Mass on a makeshift altar in the U. S. Legation in Budapest. Throughout Hungary his people will be one with him in spirit. That is why Hungary will not die.

Manila's Eucharistic Congress

The sight of 500,000 Filipinos braving a torrential downpour to assist at the closing Pontifical Mass must have stirred many an observer at the Second National Eucharistic Congress of the Philippines. Such demonstrations of faith as occurred at Manila's Luneta

Park on Dec. 3, however, are not new to this island-nation of the Pacific. The only Catholic country of the Far East, the Philippines are not without reason called "Pearl of the Orient" by their missionaries.

The Philippines enjoy a unique position in modern Asia. The country is a potential bridge to the conversion of a continent. Politically speaking, since the young republic has cast in its lot with the anti-Communist bloc, it is in a position to provide the antidote to the disease of neutralism in Asia. The Holy Father appeared to have this in mind when he said in his radio broadcast to the congress:

Put ye on Christ. . . . What child of His could dare be neutral or yield to the lure of a selfish narrow nationalism, while the very conscience of mankind is being assaulted and defiled?

This is strong talk for nations such as India, which have their own ideas on international political morality. Yet it needs re-echoing throughout Asia. Who better than the Philippines, with a 400-year-old Christian heritage, can provide the sounding board?

Anti-Christian Tensions

In the face of the anti-Western bitterness now rampant throughout the Middle East, Anglo-French business and financial interests can pull up stakes and leave. The Church, however, must remain. Since the Muslim world in its present mood is little inclined to distinguish between the politics and the religion it usually associates with the West, Christianity may yet have a price to pay for the Anglo-French invasion of Egypt.

How steep the price will be is still open to conjecture. In Lebanon, whose population is 50 per cent Christian, Maronite Patriarch Paul Meouchi, spiritual head of the largest Catholic Eastern Rite in the Middle East, has already taken steps to avert possible Christian-Muslim civic and communal strife.

Fearing repetition of the anti-Christian riots in Aleppo, Syria, the Patriarch called for a meeting of Christian and Muslim leaders on Dec. 6. Its purpose: "to show the world that the Lebanese nation is one single and united family."

The religious leaders met in an atmosphere of tension throughout the country. Following a series of bomb attacks on foreign institutions, security forces had been posted before churches and schools. Muslim extremists had even threatened the life of Lebanon's Christian President, Camille Chamoun.

In Egypt the opposition to Christianity has been less violent but may have more far-reaching effects. The Egyptian Ministry of Education has requested the Vatican to replace all British and French school principals and teachers with missionaries of other nationalities. Since most Catholic schools in Egypt are conducted by French priests, brothers and sisters, the demand could cripple the educational work of the Church.

. . . and the Work of Msgr. McMahon

In the present emotional state of the Middle East, any appeal to reason is perhaps doomed to failure. The Church can only hope that, once passions have died down, the realization that Christianity is above the politics of any one nation will reassert itself. It can trust that the memory of such men as Msgr. Thomas J. McMahon will outlive the bitterness of today.

Msgr. McMahon died here in New York on the very day the religious leaders of Lebanon met to seek means of stemming the rising anti-Christian tide in their country. From 1943 to 1955 he served as National Secretary of the Catholic Near East Welfare Association. His frequent trips to the Middle East on relief missions made him a familiar figure in Arab Palestine, Jordan, Syria, Lebanon and Egypt.

During Msgr. McMahon's rich years of service American Catholics made possible CNEWA's contribution of \$25 million worth of clothing and food for the destitute Arab victims of the Palestine war. If the work of CNEWA, which still continues, helps temper Arab emotions, Msgr. McMahon will surely have accomplished more for the Church than he knew.

California School Tax

Unspectacularly, the U. S. Supreme Court on December 3 ended a 77-year-old injustice to education in California.

"For want of substantial Federal question," the court turned down an appeal to declare unconstitutional the 1951 California law exempting private, nonprofit schools from taxation (AM. 12/15, p. 315).

This decision aligns California belatedly but securely with the other 47 States of the Union which recognize the contribution of these schools to the community and therefore grant them tax exemption.

The Court's action further:

1. Corrects a long-standing discrimination against schools of less than collegiate grade by extending to them the exemption that colleges in California have enjoyed since 1914.

2. Terminates the burden of double taxation on the many Californians who have had to pay taxes once for the public schools and then again on the private schools they voluntarily supported.

3. Secures the law which grants this measure of justice to schools that make a formidable economic contribution to the State and provide an immeasurable moral endowment to the nation.

The cause of justice for education in California has had a long struggle. It has engrossed parents and citizens of all denominations. For though the matter was the dry complex of taxes, the issue was justice.

This last great and successful struggle took five years. The 1951 law had weathered the scrutiny of California's attorney general, deliberation by the State Legislature, evaluation by the voters and decision by the judiciary.

FIRST BEGINNINGS

The trouble began with the revised California Constitution of 1879. It was designed as an instrument of reform to correct tax abuses by land barons of the era. It contained a sweeping prohibition against tax exemption of virtually every institution not controlled by the State. The all-embracing provision did not, however, specifically single out "schools" or "education." None the less they suffered.

By 1898 Stanford University's Tax Exemption Club got through a constitutional amendment exempting 90,000 acres of university property in 16 counties. Two years later churches were exempted.

MR. ANTCAK, who is on the staff of The Tidings, weekly newspaper of the archdiocese of Los Angeles, commented in AMERICA (11/22/52) on the referendum in California on tax-exemption for religious schools.

In 1914 all other private colleges were exempted. Hospitals had to wait until 1944 for favorable action. But schools of less than collegiate grade failed in 1926 and in 1933 to gain exemption.

By 1951 the burden of injustice had grown heavier and was now borne by unaccustomed shoulders—new immigrants from other States.

That year Assemblyman Laughlin Waters, now U. S. Attorney at Los Angeles, introduced an amendment to the Constitution's Tax and Revenue Code providing for exemption of property "used exclusively for school purposes of less than collegiate grade and owned and operated by religious, hospital or charitable funds, foundations or corporations" for nonprofit purposes.

The Assembly passed the bill 75-0; the Senate 33-3. Governor Earl Warren signed it into law. The Los Angeles *Examiner* echoed editorials generally when it said the law was "economically just" and "a long-needed correction of both an absurdity and an injustice."

DIE-HARD OPPOSITION

Then came the revival of the dubious California Taxpayers Alliance. It brought the law to referendum in November, 1952 and campaigned with heavy overtones of bigotry, claiming the law was designed principally to aid the Roman Catholic Church. Responded the Seventh Day Adventists: "It's not who's right, but what's right."

The people voted for exemption.

Still the alliance fought. Alfred J. Lundberg, Alliance leader, sued in Alameda County Superior Court to enjoin county officials from granting the exemption. By a 2-1 decision, without written opinions, the court upheld Lundberg. Alameda County, with San Francisco's Roman Catholic Welfare Corporation as intervenor, by-passed the Appellate Court and went to the State Supreme Court.

This court ruled 4-3 last June that the tax exemption was designed to encourage education and not to favor religious institutions and "does not impair the principle of separation of Church and State."

On Lundberg's death this autumn, Paul Heisey of Oakland succeeded as appellant before the U. S. Supreme Court and raised the same argument about "overwhelming benefits to the non-public schools of the Roman Catholic Church." This was the last futile cry. The court rejected the argument.

The will of the people, confirmed by the courts, now prevails. A dubious legal quibble has been destroyed—and with it, it is to be hoped, the spectre of an injustice in education alien to every Christian nation.

AL ANTCAK

In Poland, a Start

Official announcement on Dec. 9 of an agreement on Church-State matters in Poland was no doubt good news. It evidenced at least some desire of religious pacification on the part of the new "national Communist" regime of Wladyslaw Gomulka. Close study of the agreement, however, shows that its scope and importance are not quite what the average Western observer has believed.

In the first place, the agreement was concluded at a low level and has more the nature of an "understanding" than of a formal pact. It was not signed even by Cardinal Wyszynski, much less by the entire episcopate. In the second place, it covers only a few of the burning points at issue. No doubt other problems were discussed during the negotiations. Absence of published agreement on these suggests that the Red regime has not yet conceded the "full freedom of religious life" of which the announcement boasted.

By comparison with the April 14, 1950 agreement (violated by the Communists as soon as the ink was dry), the new "understanding" represents further concessions by the Church. The provisions for religious instruction and for prison and hospital chaplaincies are less satisfactory now. In the new agreement, the Church authorities have even recognized the regime's right to have some say in Church appointments. This was not conceded in 1950.

Despite the earlier betrayal, the Polish bishops have obviously decided to gamble again on the good faith of the Communists. They do not want to be held responsible for contributing at this time to disorder and tension in Poland. We hope this attitude of conciliation will bring ultimate fruits of real religious freedom in Catholic Poland.

AT HOME

Survey of Racial Attitudes

The attitudes of whites toward Negroes in this country have, over the past 14 years, been an object of study by the National Opinion Research Center at the University of Chicago. An article in the December *Scientific American*

summarizes the changes in these attitudes since 1942.

The summary discusses white attitudes on three main topics: school integration, integration in transportation and residential proximity (whether people object to Negroes with the same social status as themselves moving on to their block).

The general picture seems to be as follows. Acceptance of Negroes in all three fields has risen appreciably since 1942—more in the North, less in the South. In the matter of residential proximity, the South is more tolerant than the North. In education and transportation, more liberal attitudes are found among younger people and also among those with more education.

Acceptance of the U. S. Supreme Court's 1954 decision desegregating public schools seemed to grow in proportion as local authorities took effective steps to carry out the provisions of the court's mandate.

Another significant attitude was studied by NORC. It found a heartening rise, both North and South, in the number of whites who admit that Negroes are as intelligent as white people and can make equal progress, given equal opportunity.

"Sure, We Got an Orphanage"

That's the reply, says the headquarters of the U. S. Eighth Army, you'll get from almost any top sergeant of any outfit stationed in the Far East. An admittedly incomplete Army survey of Korea, for instance, shows that 70 orphanages are getting full or partial aid from Army and Air Force units. In Japan, the First Cavalry Division helps support 21 orphanages.

And this is only part of the really staggering amount of year-round Santa Claus activity our troops in the Far East carry on. Last year, more than \$500,000 was given by the men directly out of their pay. This was over and above what was poured out by the Red Cross and other "Stateside" charitable organizations.

In addition, there is no computing the man-hours that U. S. troops have spent in building, repairing, making play yards, distributing candy and clothing. And even more intangible and exemplary are the other man-hours of

affection lavished by "the men in fatigues on the small people in ragged clothing."

Stories about the bad influence of U. S. troops on foreign civilian morale undoubtedly have their kernel of truth, but they ought to be balanced by this picture of the superb charity and person-to-person affection that has brought GI's all over the world to be thought of as full-time Santa Clauses.

Whatever the personal motives for their charity are, what they do shows forth a sense of human solidarity that is after the Christ Child's own Heart.

Students from Abroad

In Chicago on Dec. 5 the second National Conference on Exchange of Persons brought together 545 representatives of agencies dealing with visitors to this country. They learned that each year since 1946 the number of student visitors here has gone up. In 1955-56, the total was over 36,000, plus more than 6,000 student doctors and almost 5,000 visiting specialists in education, public administration, etc., here under our International Cooperation Administration's programs.

The conference took as its theme "Education for International Responsibility." In a panel discussion, Rt. Rev. Msgr. Frederick C. Hochwalt, director of the Department of Education, NCWC, said, paraphrasing this theme, that we Americans, in our schools and informal contacts with foreign students, are "serving our brothers, whether from across the street or across the world." In cultural exchange, also, there is room for the concept of the Mystical Body of Christ.

What are Catholics doing to promote international understanding through these students? A growing number of parish and diocesan groups now invite foreign students into their homes. In this way, over a weekend or even during a meal, these future leaders of distant lands can see for themselves the solid reality of our American Catholic life.

We hope that none of these visitors (there were 4,165 of them in 229 Catholic colleges and universities during the scholastic year 1955-1956) will have to spend a dreary Christmas this year on a deserted campus.

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Who Runs the Democrats?

This question might be answered by asking another: what is the Democratic party? During its nearly twenty years in the political wilderness, especially after Sen. Robert A. Taft took hold, the Republican party was the party in Congress; the Republican Governors, mayors, national committeemen and women, and State committees were not consulted, and freely proffered advice from them was treated as an intrusion. In a pre-election news conference, Mr. Eisenhower flatly stated: "There is no such thing as a national Republican party, only 48 State parties," in spite of the patent fact that there is a national chairman of the party and a national committee. What he meant is not clear.

During Eisenhower's first term, and especially after winning the Congress, the Democratic legislators tended to take the same attitude as had the Republicans. Meddling from the "outside" was not welcomed. During the late campaign, and after, a revolt against congressional dominance was brewing, and it came to a head

at the first post-election meeting of the party's executive board. At that meeting, committeeman Paul Ziffren of California moved that an advisory committee of 20 be set up to advise the party on its legislative and other policies, which were to be "liberal" and forward-looking, and the motion was adopted unanimously. This proposal obviously did not sit well with the two leaders in Congress, Sen. Lyndon B. Johnson and Speaker Sam Rayburn. When the new committee was announced, it was composed of 11 members of Congress and 9 others, including Governors, mayors, Adlai Stevenson, Harry Truman and Mrs. Eleanor Roosevelt.

There were many reasons for the new departure. The two congressional leaders, both Texans, had not thrown their weight around much for Stevenson, and lost their State to Eisenhower. Besides, there were by now too many able, young, intelligent and active Democratic Governors and mayors for their advice to be ignored in party councils. Further, it was urgent that the party be known as a national, not merely a congressional, one. Finally, Senator Johnson had already brushed aside the party's own Chicago platform and announced that the party in Congress would wait upon Eisenhower's plans, thus giving him the initiative. All this may lead to a good old Democratic row, but the party itself will come alive.

WILFRID PARSONS

Underscorings

THREE NEW NORTH AMERICAN BISHOPS have been appointed by Pope Pius XII. Msgr. Joseph B. Brunini, vicar general of the Diocese of Natchez, becomes Auxiliary of that diocese. Msgr. Harry A. Clinch, pastor of St. Mary's Church, Taft, Calif., will be Auxiliary of the Monterey-Fresno Diocese. In Canada, Rev. André Canon Ouellette, rector of the seminary of Trois-Rivières, has been appointed Auxiliary of the Diocese of Mont-Laurier. . . . Most Rev. Lambert A. Hoch, Bishop of Bismarck, N. D., is to be transferred to the Diocese of Sioux Falls, S. D.

► **MOST REV. WILLIAM GODFREY**, Archbishop of Liverpool, England, has been named Archbishop of Westminster in succession to the late Bernard Cardinal Griffin.

► **FROM BRAZIL** comes a request for one copy each of U. S.-printed 1¢ or 3¢ pamphlets, to provide ideas for Portuguese-language pamphlets to be

published to meet the flood of anti-Catholic leaflets and pamphlets there. Send to Agencia São Paulo, C. P. 5415, Rio de Janeiro, Brazil.

► **IN CAMDEN, N. J.**, on Dec. 11 died Most Rev. Bartholomew J. Eustace, 69, first Bishop of the Camden Diocese. Named Bishop there in 1937, he established 25 new parishes and built 42 new schools in his diocese.

► **HIROSHI TANABE**, a Catholic student at the Jesuit High School in Tokyo, won the Japanese nationwide English oratorical contest, reports an NC despatch of Dec. 1. He was presented with the coveted Prince Takamatsu Trophy by the prince himself.

► **THE ST. VINCENT DE PAUL MEDAL** of St. John's University, Brooklyn, N. Y., was presented on Dec. 4 to John M. Nolan, K.C.S.G., an attorney of Paterson, N. J. The medal is conferred annually for distinguished service to Catholic charities. Mr. Nolan

has been active for 50 years with the SVDP Society in Paterson, was founder and president of the Catholic Lawyers' Guild in that city and has held office both in the Diocesan and National Councils of Catholic Men.

► **THE CINCINNATI ARCHDIOCESE** is planning a notable expansion of the Catholic high-school system in Hamilton County, the Cincinnati metropolitan area. Three new high schools are to be built, Archbishop Karl J. Alter revealed on Dec. 7, and additions are to be made to three existing ones.

► **THE PROCEEDINGS** of the 1955 Liturgical Conference held in August at Worcester, Mass., on the theme of the new Ritual authorized for the United States, have been published as a volume, *The New Ritual: Liturgy and Social Order*, by the Liturgical Conference, Elsberry, Mo. (Paper. 212p. \$2 plus 8c postage). A certain number of the proceedings of previous conferences, 1940-1955, are still available.

► **THE AMERICAN CATHOLIC SOCIOLOGICAL SOCIETY** will hold its 18th annual convention Dec. 27-29 at Marquette University, Milwaukee. C. K.

Editorials

Good News of Great Joy

The bright and stately angel on this week's cover comes to you as a bearer of that "good news" which is the thrilling evangel of the Christmas season. In the universal language of the Latin Vulgate he has a straightforward message to announce: "good news of great joy." We join with the angel in wishing an abundance of inner, supernatural joy—the joy of the newborn Son of God—to each and every reader of AMERICA.

We wish, too, that there could be more good, homely, natural joy in the world this Christmas. Peace and the quiet blessings it brings are gifts dear to all the world at all times, but at no time dearer than at this holy season when we celebrate the birth of Christ Our Lord. How few there are, though, in today's world who can savor the simple experience of stable peace. Vast areas of the earth are shrouded in tyranny. When we dream of peace, the faces of the dead of devastated Hungary rise up to haunt our minds and hearts.

If only there were some way in which we could reach out to these brothers of ours behind the curtain of communism. But apparently in that armored frontier there is no chink wide enough for even so small a thing as a hand of fellowship to penetrate.

There is something that we can do, however, for the miserable and stunned thousands who, having escaped across the border into Austria, are now being "processed" into the life of the free world. First of all, we can urge responsible authorities to speed up the "processing" and bring these folk as soon as possible to some semblance of a new life. Then, too, we can make sacrifices of our own pleasures to enrich their Christmas and make their New Year somewhat more happy.

Nato Must Be Saved

On his arrival in Paris for last week's sessions of the North Atlantic Council, the British Foreign Secretary, Selwyn Lloyd, no doubt spoke for all the delegates when he characterized the meeting as "the most important held since the Atlantic alliance has existed." What was at stake was nothing less than the continued existence of Nato as an effective instrument against potential Communist aggression.

Even before the Anglo-French attack on Egypt set the fifteen-nation alliance rocking on its foundations, cracks had begun to appear in the walls. There was the bitterly divisive issue of Cyprus, which split the Greeks from the Turks and British. There was the fighting in Algeria, which led the French to shift most

In view of the suffering of so many good people this Christmas, what decision should we make about our much-abused custom of "office parties" the day or so before Christmas? Should they go on as scheduled? Or would it be both sensible and charitable to call them off this year and turn over the money we save to Catholic Relief Services—NCWC (350 Fifth Avenue, New York 1) for food and medical supplies to be sent to the Hungarian refugees?

Don't be afraid that this might appear singular. Actually, it will be a fairly common practice this year, we suspect. Just the other day we read that a Christmas card, sent out by the Washington office of the International Association of Machinists, made the following announcement:

This was to have been your invitation to the annual Christmas party of the IAM. However, we felt that you would be pleased to join us instead in doing something to make Christmas a little brighter for the beleaguered families of Hungary. We have canceled the party and have sent the money to aid these heroic people who have fought so magnificently in the cause of freedom.

It will be rather surprising this year if many generous-hearted Americans do not spontaneously follow the example set by the machinists' union.

We did so little for Hungary in the hour of her crucifixion. Perhaps—though it galls us to think so—there was so little that could have been done. Now we can do at least this much for those who managed to escape. This brotherly gesture can be made. Let us make it.

of their effective troops from Western Europe to North Africa. There was the widespread feeling that the West Germans were procrastinating on their rearmament program. In Bonn there was the suspicion that the United States, intent on still further cuts in Army manpower, was preparing to withdraw its divisions from Germany.

PRESSURE OFF

Individually, none of these signs of disunity and distrust was serious enough to cause grave concern. They were the run-of-the-mill difficulties history teaches us to expect in the affairs of every peace-time alliance. What gave them an ominous aspect was their

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concurrence—and something more than their concurrence. Not only did these stresses and strains appear together: they appeared at a time when tensions in Europe had relaxed and the fear of war had somewhat subsided. The new rulers of the Soviet Union talked, at least on occasion, almost like civilized, reasonable men. Instead of Stalin's tough bluster, Bulganin and the grinning Khrushchev ladled out soothing rhetoric about peace and coexistence. Though no responsible statesman said so publicly, Nato seemed less necessary than it had when Korea was aflame, Vietnam was blazing and nobody knew where the lightning from Moscow would strike next.

HELP FROM MOSCOW

Such was the relaxed state of affairs in Nato when the British and French, with no advance notice to the United States or their other allies, mounted the abortive assault on Egypt. Within a matter of days the United States, with the hearty support of the Soviet Union and all its parroting satellites, was indignantly calling upon the United Nations to censure its Nato allies for aggression. It seemed for a dismaying moment as if the whole postwar world had suddenly been turned upside down.

But only for a moment. From Budapest came a stream of news that quickly restored the proper perspective. What apparently began as a Titoist demon-

stration against Stalinism in Hungary was goaded into becoming a full-scale popular rebellion against communism. When the Kremlin dispatched the Red Army to drown the uprising in blood, the quarreling Nato allies started coming to their senses. The Soviet butchery in Hungary was frightening proof that nothing at all in Moscow had really changed. The members of the Atlantic alliance might differ on a policy for Egypt, or Algeria, or Red China. There could be no difference among them over where the chief danger to their security lay. It still lay in the Kremlin. A strong Nato was as necessary as ever; it simply had to be saved.

Last week the Foreign Ministers were intent on saving it. "It is our firm purpose," said Secretary Dulles, "to bury past discords in a future of peaceful and fruitful cooperation."

This is neither an easy nor an insuperable task. The only fruitful cooperation that will induce the French and British to forget the discords of the last two months will be a constructive approach to the still unsettled problems of the Middle East. There is reason to believe that Mr. Dulles was able to assure our friends on this point. Furthermore, as the North Atlantic Council met, American oil was flowing smoothly to Europe, and behind the oil was the promise of financial aid. There was solid ground for hoping that the crisis of confidence within Nato was well on the way to being resolved.

Suffer the Little Children

Christmas is one feast that belongs to children. Christmastide seems then an appropriate time to call attention to the new *Directory of Catholic Facilities for Exceptional Children in the United States* (NCEA, 1785 Massachusetts Ave. N. W., Washington 6, D. C., \$1.75).

In its 136 pages the booklet gives complete listings of Catholic agencies which are presently caring for over a million exceptional children. The 32 headings in the table of contents attest to the variety and magnitude of the Church's love for her little unfortunates.

Under Catholic direction there are 13 cerebral palsy clinics and schools. For crippled children there are 28 hospital schools and 55 hospitals. A dozen dioceses have Catholic Guilds for the Blind. There are ten residential and day schools for blind children, two of which care for deaf-blind.

There are 11 Catholic Braille libraries. Two colleges—Barat College of the Sacred Heart at Lake Forest, Ill., and Marygrove College of Detroit—have Braille libraries and facilities for transcribing. Mount St. Joseph Academy of West Hartford, Conn., offers the same facilities. In 19 seminaries students learn the sign language for future ministry with the deaf-mute. Fifteen agencies provide films about the handicapped. There are now 48 remedial reading clinics, 27 speech clinics, 48 guidance clinics and 67 residential schools for socially maladjusted girls.

One man has seen the arms of the Church widen

more and more to embrace the little ones whose minds and bodies are especially marked by Christ's cross. He is Rev. William F. Jenks, C.S.S.R., for 25 years a pioneer in social work and currently Associate Secretary of Special Education for the National Catholic Educational Association.

HEALTHY MENTALITY

Father Jenks considers the growth of day schools for the educable mentally retarded (i.e., children with a 50-75 I. Q.) and the changing attitude of society toward these youngsters the most gratifying trend today. Fewer parents now look upon a mentally deficient child as a disgrace or divine punishment. Most mothers and fathers today want to keep such a child in the family circle and confide him to special institutions only during the school day.

There is still, according to the Redemptorist priest, an aching need for more trained personnel. Too few of our Catholic colleges offer the courses required to prepare men and women for this apostolate. If this training were more readily available on the Catholic campus, more nuns could be trained for this work.

Despite the miracle of expansion in this important work, much remains to be done. Our thoughts go out during this holy season to all handicapped children, to those already within the loving warmth of Christ's cave and even more to those wistfully waiting outside.

India's UN Vote on Hungary

James J. Berna

THE FORTHCOMING VISIT of Prime Minister Jawaharlal Nehru to the United States will surely awaken new interest among the American people in this complex personality who is the leader of India's 370 millions, as well as in his views and policies. In these circumstances, it will be strange if some discussion does not again arise with regard to Mr. Nehru's course of action during the recent tragic events in Hungary.

MR. NEHRU TO PARLIAMENT

The Prime Minister's November 19 statement to the Indian Parliament on the Hungarian situation was all that freedom-loving people everywhere could desire. He not only denounced in unequivocal terms Russia's bloody repression of the Hungarian people's legitimate desire for a government of their own choosing and demanded immediate withdrawal of Soviet troops from Hungarian soil. He went further and discussed the deeper issues raised by the crisis. He called attention to the failure of Russia to convert the people of Hungary to communism after ten years of effort—"a failure," he noted, "which is far greater, it seems to me, than the failure of a military coup. It indicates that all of us, whether we are Communists or non-Communists or anti-Communists, have to think afresh."

Mr. Nehru also spoke of the loss of prestige which the Soviet Union has suffered, "with all—not only with many countries which are supposed to be the uncommitted countries," and with peoples as well as with governments. This statement was widely acclaimed throughout the free world. Yet the question lingered on in many minds why it was so long in coming.

The Hungarian struggle for freedom had begun on October 22. A few days later, Imre Nagy was carried into power on the rising wave of revolution. His victory lasted less than a week. At dawn on November 4 Soviet tanks and troops poured into Hungary and the terrible carnage which was to last for weeks began.

Until the Soviet attack began, Mr. Nehru remained silent. On November 5, at the opening session of the UN Educational, Scientific and Cultural Organization's

conference in New Delhi, he finally broke silence with a statement which strongly criticized the Soviet Union. "We see today," he said, "in Egypt as well as in Hungary, both human dignity and freedom outraged and the force of modern arms used to suppress peoples and to gain political objectives."

In an obvious reference to Russia, the only non-Asian power formally to subscribe to the Panch Shila, or Five Principles (one of which is non-interference in the internal affairs of other nations), he said: "We see now that those Five Principles are also mere words without meaning to some countries who claim the right of deciding problems by superior might." These words stung the Soviet leaders to the quick, as their reply to Mr. Nehru clearly showed.

Just the day before, however, when the UN adopted a resolution calling on the USSR to cease its attack on Hungary and to admit UN observers to that country, India abstained. Indian representative V. K. Krishna Menon subsequently revealed that the abstention was deliberate, and not due, as first rumored, to failure of instructions from New Delhi to arrive on time. On November 9 came Mr. Nehru's surprising address to the All-India Congress Committee meeting in Calcutta, in which he described the Hungarian affair as a "civil conflict." On the same day, in New York, Mr. Menon cast India's negative vote against a further UN resolution on Hungary, putting India in company with the Soviet bloc as the only objectors.

INDIA'S UN STAND ON HUNGARY

This sequence of events was bound to raise serious questions in the minds of many, and much criticism of Mr. Nehru began to appear, both in India and abroad. It is doubtful whether the Prime Minister's explanation of his course of action has received equally wide publicity. The reasons for his own initial caution with regard to the Hungarian situation, as well as for India's manner of voting in the UN, were explained by him on November 19 and 20 during the course of a two-day debate in the Indian Parliament on foreign policy. These reasons are worth reporting, if only because fairness requires that Mr. Nehru's side of the case be heard.

The first question which requires an answer is, why the long initial silence and then the caution and hesi-

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tancy of the days following Mr. Nehru's Unesco statement of November 5? The Prime Minister gave his reasons for this in a speech opening the parliamentary debate. He first referred to the situation in Egypt. The broad facts here, he said, were completely clear to the Indian Government, and it therefore ventured to express a very clear and definite opinion about it.

In regard to Hungary, he continued, the broad facts were not so clear. Moreover, the occurrences in Hungary took place at a moment when the international situation had suddenly become very much worse, and the Government had to be surer of what had actually happened, and what the facts of the situation were, before expressing its opinion. But it felt no need for caution about expressing its opinion as to the general principles that should govern conditions in Hungary. This last statement refers to Mr. Nehru's Unesco speech.

One may ask why the facts about Hungary were not clear to the Government of India when they seemed crystal clear to so many other countries, in Asia and elsewhere. The Prime Minister explained this in the following way. The Government of India, he said, had been receiving fairly full accounts concerning events in Hungary from Indian embassies in many countries abroad, including Austria and Hungary. In addition, information was being volunteered by other governments, including those of the United States, Canada, the Soviet Union and Yugoslavia. These various reports, however, were often mutually contradictory.

FACTS IN FOCUS

India's own representative in Budapest at this time was a young, rather inexperienced officer who had arrived there from Moscow a short time before. (Due to a shortage of foreign-service personnel, India maintains no permanent senior officer in the Hungarian capital.) This officer's reports, moreover, were delayed by about six days because they had to be sent to Vienna, presumably by road, and then be dispatched from there. The result was, according to Mr. Nehru, that it took considerable time for the pattern of the swiftly moving events in Hungary to become clear in New Delhi.

Meanwhile, one of the communications from "other governments" was the letter of Russia's Nikolai A. Bulganin to the Prime Minister "explaining" the situation in Hungary. This was undoubtedly a cleverly worded document propounding the thesis that the "stronger wing of the Nagy Government" had invited the Soviet troops into Hungary to suppress the "civil disturbances" which had developed. The influence of this letter is evident in Mr. Nehru's November 9 statement in Calcutta.

What emerges from all this? First, it seems undeniable that the Government of India experienced genuine difficulty in getting first-hand information on what was happening in Hungary, and that during this period great pressure was brought by Soviet leaders to influence India's appraisal of the situation.

At the same time there appears to have been a distinct reluctance to accept Western appraisals of the situation at their face value. One reason for this was

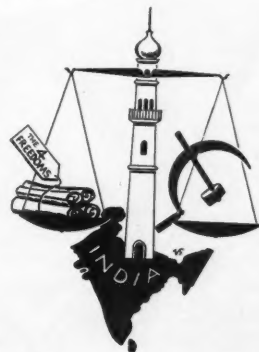
the suspicion that the Western powers were all too eager to use the Hungarian crisis as a means of distracting world attention from Anglo-French aggression in Egypt. "When the Hungarian question arose," Mr. Nehru has said, "it was viewed almost with relief by people who wanted to divert attention from Egypt to Hungary." This could not but cause great resentment on the part of India and Asian nations generally.

INFLUENCES AT WORK IN INDIA

Suspensions were also abroad that the Western countries were not telling the full story about Hungary. Mr. Nehru has revealed that he places great value on Tito's appraisals of the world situation, and that India had "to some extent been guided by" Tito's view of the events in Hungary. This was because "Yugoslavia is geographically so situated as to be in intimate touch with developments in Central, Eastern and Southern Europe," and because "her leaders during the past thirty or forty years had the closest contacts with the leaders of Russia and the other countries in Europe."

In an important speech at Pula, Yugoslavia, on November 11, Tito accused the Western powers of subversion in Hungary. The process of de-Stalinization and liberalization in Hungary, he said, "was being hampered by certain Western countries, which with their propaganda and incessant reiteration of the need for the 'liberation' of those countries were interfering in the internal affairs of those countries. . . ." He went on to say that it was not right to fix the whole blame for the Hungarian crisis on the Soviet Union. (This same speech, incidentally, was also highly critical of the Soviet Communist party, and was subsequently attacked twice in the pages of *Pravda*.) The point is not whether Tito's allegations were true, but whether they influenced non-Western leaders like Mr. Nehru to go slow in accepting Western evaluations of the Hungarian tragedy. Such seems to have been the case. In addition to all this, there must have been tremendous psychological obstacles to India's believing the worst about Soviet action in Hungary. The *Times of India* made reference on November 20 to the longstanding "unconscious emotional sympathy for the Soviet Union" on the part of India, "and a similar unconscious emotional antagonism toward the West." Be this as it may, it is no secret that India has sincerely believed Russia to be a peace-loving nation, securely on the way to progressive liberalization, both at home and in her foreign policy.

India hoped for great things, in terms of world peace, from this powerful neighbor to the north. To see these hopes dashed to the ground, and to accept the fact that Russia was engaged in an act of aggression in the most brutal tradition of Stalin, required psychological adjustment



of a kind that is not made in a day. That Prime Minister Nehru has made the adjustment, belatedly as it may appear to some, is surely a tribute to his intellectual honesty.

The second major question which requires clarification is India's negative vote on the UN resolution of November 9 condemning Russian action in Hungary and demanding immediate withdrawal of Russian troops. In reply to criticism on this point, Mr. Nehru has offered the following explanation. He first pointed out that the resolution consisted of four preambles and four operative parts. On all the preambles, and on three of the operative parts, India abstained, casting a negative vote only against that part calling for elections in Hungary under the supervision of the UN.

When the resolution came to a vote as a whole, after the voting by paragraphs, India voted against it because of the objectionable part. "We took strong exception [to that part]," Mr. Nehru told the Parliament,

because we felt this was contrary to the UN charter and would reduce Hungary to less than a sovereign state. Any acceptance of this type of foreign-supervised elections seemed to us to set a bad precedent which might be utilized in future for intervention in other countries.

He went on to add that in India's opinion the resolution would not have proved helpful to Hungary, and might have harmed her by precipitating war.

This explanation leaves open the question as to why India abstained on the other paragraphs, one of which called for withdrawal of Soviet troops from Hungary. When pressed on this point, Mr. Nehru asked his critics to "look at the context in which the resolution was moved, and the objective behind it." He meant by that, he went on to explain, that the Hungarian and Egyptian situations had led to an intensification of the cold war:

The Soviet Union forgets about Hungary, puts a cover on it and talks about Egypt and the Anglo-French attack only. Other countries forget about Egypt and talk about Hungary only. . . . The resolutions that were brought in the UN—not all of them, but some of them—were brought largely

with a political intent, just to run down some party and to divert public attention from one matter to the other.

Why, he continued, did none of the important countries put forward the resolution? (It was sponsored by Cuba, Ireland, Italy, Pakistan and Peru.) "They might vote for it afterwards," he de-

clared, "but why did they not sponsor it? They did not think it was a responsible resolution."

In other words, viewing the five-power resolution as a mere propaganda device of little use to Hungary, India refrained from supporting even those parts to which she did not object. No explanation has been given by Mr. Nehru for India's abstention on the first UN resolution, of November 4, condemning Russia, presumably because the controversy over the second resolution has completely overshadowed this question. An interesting fact which emerged during the parliamentary debate was that it was Krishna Menon in New York who decided India's November 4 vote in the United Nations, and not instructions received from New Delhi.

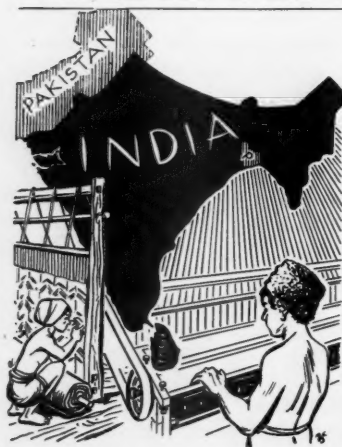
REASON FOR UN VOTES

Such in its main outlines, is the explanation which Mr. Nehru has given of his course of action during the crisis in Hungary. The purpose in presenting it here has not been to "defend" the Prime Minister, but to complete the record by giving his side of the case. The review may also serve as a timely reminder to us of the West that the countries of Asia are determined to exercise independence of judgment on world affairs, and that in making up their minds they consult and weigh seriously points of view at sharp variance with our own, and are subject to pressures and influences which we do not feel at all. This emphasizes the need of building up their confidence in us by an unswerving adherence to right principles of action.

In closing this report, it may not be out of place to pay brief tribute to the Indian press and public generally for their reaction to Soviet intervention in Hungary. From comment in all the important newspapers, from the conversation of people in trains and on buses, from student demonstrations and demands of labor unions for boycott of Russian ships, it was made abundantly clear from the outset that the Indian people recognized Soviet action in Hungary for what it was, aggression in the most brutal form.

One has the impression, too, that democracy grew to new maturity in India during the past few weeks. The widespread and public debate on the Government's foreign policy, which has taken place among the people as well as in the halls of Parliament, has been an unprecedented experience for this young democracy. It augurs well for the future.

There are signs, too, that America has grown in stature in the eyes of the Indian people and Government. Speaking in Parliament recently, Mr. Nehru said that one reason why he wanted to visit our country was because the United States is a great nation, and President Eisenhower a great man who has made important contributions to world peace. These words were in sharp contrast to his earlier reference to the decline in prestige which the Soviet Union has suffered in this part of the world. It is to be hoped that the meeting of Mr. Nehru and Mr. Eisenhower in Washington will inaugurate a new era of understanding and cooperation between our two countries.



Christmas Lullalay

When Mary came laden
To Bethlehem town,
No children were waiting
To gather around

The little King Jesus
Asleep on the hay,
But softly sweet Mary
Sang God lullalay.

Bright angels came thronging
When midnight was still,
And sang joyful tidings
To men on the hill;

The shepherds then hastened
In wonder to pray,
But softly sweet Mary
Sang God lullalay.

The ox and the donkey
Kept watch by His side,
And gentle St. Joseph
Drew near when He cried;

A wonderful star called
To Kings far away,
But softly sweet Mary
Sang God lullalay.
SISTER M. CHRYSOSTOM KOPPES, O.S.B.

In The Manger, Christmas Day

Seven miles to north upon his throne
sits Herod smiling on his crowd of fawners, loving none;
here within the cave rest two alone,
and Mary must be mother-midwife to her kingly son.

Seven miles to north the fragranced rooms
can't kill the reek of murder though the myrrh entwines
the mirth;
here within the cave the sweaty fumes
of solemn cattle fill the gloom like prayers from silent
earth.

Seven miles to north in Herod's hall
amid the glittering of gems and metal-shine of gilt,
Poverty's the gravest crime of all,
and Innocence the signal that there's blood which must
be spilt.

Here within the cave, whose canopy
is cobwebs threading from the dingy roof in dusty veils,
Jesus' royal robe is Poverty,
His naked feet are Innocence all ready for the nails.

BERNARD D. N. GREBANIER

Holy Innocents 1956

(For Hungary)

These chill communiqués that haunt the page
Are but the specters of an ancient tale
Wherein a sulking tyrant foams in rage
And wise men wander an uncertain trail.

A modern mantle clothes the aged peace
That festers with the fetid germs of war.
I see again the savage sword's release
And Rachel weeping for the sons she bore.

I know again the shock, the frantic flight
Of little people flying from the land,
A Child, a man, a Mother in the night
This timeless pattern traced on desert sand.
And innocents press forward still to die
To keep alive the Infant Saviour's cry.

JOHN V. MCGUIRE

Gift

(With Admonition)

Others will give you gifts
(Scarlet and holly)
Ivory and gold they'll bring
Gayly their carols sing
(Such gifts are folly).

I cannot offer pelf
(I am unable)
Holly and berries red
Stars wintry overhead
Recall the stable.

There Christ may still be found
(Frankincense, myrrh)
Oxen and ass still stay
Close to the fragrant hay
Breath warm as fur.

Mary still holds her Child
(Bitter the air and chill)
Christ comes to be our king
Fly, frosty bells, and sing,
Men of good will!

Christ is His Christmas gift
(Scarlet and holly)
He gives Himself to you
Let me do likewise too
(All else is folly!)

Then merry your Christmas Day
(Frankincense, myrrh)
Shelter the Christ Child there
In your secret heart where
Loves does prefer.

SISTER MARY IGNATIA, B.V.M.

Santa Wasn't a Pagan

Sister Mary Faith, O.S.B.



IT WAS SIX-THIRTY in the evening and the winter shadows were falling all around the outdoors. The fields had the bleak look which December wears when there is no snow, and the sky matched their straw color with a dull gray. The air had that expectant chill which comes from clouds generously lent by some northern sky that never has to pray for snow at Christmas time.

We had finished the supper dishes. The parlor was spotless and the squat little crib with its straw and cotton roof housed a smiling plaster-of-paris Child. His eyes were clear and blue and filled, it seemed, with excitement. Joseph knelt in brown and Mary in blue, and every half-hour when we opened the door cautiously to come in, they looked different to us. During the afternoon we had closed the door quickly, lest the warm heat from the black oval stove in the dining room be lost in the dignified chill hovering between the bookcases and stiff chairs of the "front room." Now Mother had lighted the fire in the aristocratic parlor stove. Its chimney was beginning to glow and the little crib under the Christmas tree seemed comfortable.

"He can't possibly come until seven," my mother said to the several watchers, their faces pressed against the dining-room windows looking out into the evening gray. And she iced cookies with calm deliberation.

My father came in the back porch door, rubbing his hands together, hanging his sheepskin coat on its hook along the kitchen wall. We converged on him like little sheep.

"Michigan weather!" He smiled at my mother, who had lived in Michigan, where winters were wintry. "It's going to snow tonight." His prophecies never missed and we shrieked with delight.

Then he stood still and held his head as if listening and hurried into the dining room. "Telephone's ringing. Doesn't anyone around here ever answer the telephone?"

No one had heard any noise from the big twin bells on top of the telephone box, but we heard the excitement now in his voice.

"What do you say? Broke his leg? Now that's too bad. Sorry. Terribly sorry. Well, we're not far out in

SR. MARY FAITH, who teaches English at Donnelly College, Kansas City, Kan., has contributed to AMERICA's pages in the past.

the country. Fairly good road. But I wouldn't want the poor fellow to suffer on our account. Of course. He's never missed."

He hung up the receiver. "They think Santa's broken his leg out on the highway, just three miles east of the intersection. Got him at a filling station trying to fix him up. He'll try to make it, but if he can't, you children may have to wait until tomorrow for presents."

As my mother retells the story, she gave my father a look at that point. But I remember only the empty ache and how we trooped into the parlor to pray, kneeling beside the crib where the chilled air was warm now and the faces of Mary and Joseph glowed beside the smiling Child.

SANTA'S COMING

Seven o'clock came and the world outside was blue-gray with the oncoming night. My father put on the look he always got when we must accept the difficult.

"Poor old fellow. I don't see how he can possibly make it. Maybe, of course, he'll turn up later on tonight while you're asleep. Well, whatever happens, this old sinner has to go to confession. I'd better be going."

He began putting the sheepskin coat on and reaching for the warm cap with the ear muffs.

I inwardly rebelled. Why did he always have to miss Santa? Couldn't he go to confession some other day or in the afternoon the way we did? Then I remembered that he worked all day, sometimes out in the cornfield where the dead shocks were dry and cold in weather when fingers tingled; sometimes cutting trees up into slices for the stove. Maybe tonight if he'd hurry, since Santa had a broken leg, he could get home in time to see him.

"I hope so, honey," he said, "but there'll be lots of people in the line and your father's a sinner. I don't know why your mother ever married me. I never have been able to figure that out."

My mother got the look we all loved, partly provoked at him but not very. And he went out into the darkening night.

We had been running from window to crib and from crib to window for five or ten minutes when my brother saw it—the face at the window. It was Santa, beaming and smiling, nodding his head. Then we flew to the door to let an old man in. His face was red and kind with white whiskers and his eyes danced. He

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Tablet

hobbled in, leaning on a cane. We wept almost with joy, for he had the sack on his back, the dear sack filled with beautiful things. We helped him set it down in the middle of the floor.

"Hurt my leg a little, trying to pull the wagon wheel out of a rut in the Missouri road," he winked at us. "Can't do much of a dance for you tonight. The fellows at the filling station would have made me go to the Boonville hospital but that's no place for me on Christmas night." Then he took the things out of the sack, read the names on the stickers, called us off by name, and finally put aside his cane and jiggled on one leg a little to show he wasn't badly hurt. All the time my Mother looked on and from the way she tells the story now, she wept a little. I know why now, but I did not then. One accepts love without analysis at the age of seven.

Then he left, stamping his feet on the porch, shaking his head, and looking out over the fields as he always did—a merry little old man with a song and a crippled dance. And we exclaimed and rejoiced over the beautiful presents and were sorry our father could not be there to know that Santa had made it from over the chill roads. My oldest brother went with him to help him into his wagon, which he rode in on snowless nights and which he had left at the driveway turn.

Some 45 minutes later, my father came home, rejoic-

ing that we were happy and tomorrow was Christmas and God had forgiven his sins again. And no one ever seemed to notice when the sheepskin coat was hung upon its nail against the kitchen wall that its lining matched the bright color of Santa's coat.

We showed him our presents and begged him to open his own. And with Christmas shining upon the world we knelt down beside the crib, where the faces of Mary and Joseph glowed upon the clear-eyed Child while the whole room was warm from the stately stove.

In a few years my mother was to tell us that a new dime and a book, a dress and a birthday cake were sometimes expressions of the love of a father or mother; but that on Christmas Eve, when God was giving so much, parent love was so strong that it became a delightful old fellow with a bright face and sometimes a lame leg hobbling over crusted roads to give.

I know that when he is removed from his place in the totality of reason and faith and love, Santa like anything else can become a false god. But I have never worried really about his being a pagan otherwise—not when he smiled and loved as he did and blended with the Christmas landscape and atmosphere so much. For when he was gone, we shared his gifts with the Child in whose eyes was excitement too, and everyone was happy with a joy which has quickened all the ensuing years.

The Mystery of Christmas

Each one of us has experienced the happiness of fulfilment when Advent, that time of longing, is followed by the bells of Christmas Eve and the renewal upon our decorated and illuminated altars of the miracle of the Incarnation. But as yet heaven and earth are still divided. The Star of Bethlehem is a star in darkest night, now as in the past. On the second day of Christmas the Church already discards her white and festive garments and puts on the red dress of martyrdom, and on the fourth day the purple of sorrow: St. Stephen, the First Martyr, and the Holy Innocents, they too are among the attendants of the Child in the Crib. What has become of the jubilation of the heavenly hosts, and where now is peace on earth? Peace on earth to men of good will. Not all, however, are of good will.

Darkness covered the earth, and He came as light into darkness, but the darkness comprehended Him not. He brought light and peace to those who took Him in: peace with the Father

[Better known to the world as Dr. Edith Stein, Sister Teresa, convert and Carmelite, died in 1942—probably in the concentration camp of Auschwitz—a victim of the Nazis. The meditation from which this excerpt is taken appeared in the Tablet (London), December 19, 1953. EDITOR.]

in Heaven, peace with those who are also children of light and of the Father in Heaven, and the deep inner peace of the heart; but He did not bring peace with the children of darkness.

This is the first and weighty truth which the poetic magic surrounding the Child in the Crib ought not to disguise. The Mystery of the Incarnation and the Mystery of Iniquity are close to one another. The night of sin is even more black and awful when contrasted with the light from Heaven. The Child in the Crib stretches out His little hands, and His smile already appears to convey what the Man said later: "Follow Me." And as St. John followed, without asking "Where" or "Why," so St. Stephen followed to fight the powers of darkness and unbelief, and he is joined at the Crib by the innocent children, the faithful shepherds and the humble Kings. Confronting them all is the night of the hardness and blindness of hearts: the Pharisees who know all about the time and place when the world's Saviour shall be born, but who do not derive from it the call to Bethlehem; King Herod, who wants to kill the Lord of Life.

The Child in the Crib divides all. He who is not for Him is against Him. And we, too, must choose between light and darkness.

SISTER TERESIA BENEDICTA A CRUCE

LONDON LETTER

FROST GRIPS the City of Westminster, golden leaves drift from the trees in St. James's Park; in the bleak clarity under a red sun the surrounding buildings are grey and classical in their beauty. But winter, 1956 began in the atmosphere of Ruritania: Moscow's Ulanova danced before the Queen at Covent Garden. Royalty was butchered in Russia in 1917 but the Ulanova we have noted and applauded is a Czarina. Tiny, exquisitely pretty, a tyrant of the benevolently remote type, she led the company—a herculean task—in *Romeo and Juliet*, blending all her light and fire into a setting as opulent as the courts of the Tartar princes and as old-fashioned as an Edwardian production of *A Midsummer Night's Dream*.

"Madame" is in her late forties. Towards the end of the season she danced *Giselle* and after curtain-fall, before cameras loaded with color film, followed with a complete program, danced through the night for the benefit of motion-picture fans. At 6 A. M. she imperiously clapped her hands and ordained that the previous scene was imperfectly performed. The company and Ulanova danced it again. Something of an older, and more cultivated, Imperial Russia apparently survives.

In the more vulgar theatre of the semi-groundlings, little that is new will be presented during the coming season. Arthur Miller's *View from the Bridge*, I am happy to report, has been received with universal acclaim. I am aware that the New York production was received with mixed feelings by American critics but we have seen a different play, rewritten and expanded. Mr. Miller's gift for taking ordinary, uncomplicated, working citizens and illuminating their tragedies on a universal plane marks him out, some of us believe, as the most serious living playwright. Excellent as the English cast is, especially Anthony Quayle in the leading role and Megs Jenkins as his wife, I should have preferred an American company. We were privileged to see Paul Muni as Mr. Miller's tragic "salesman"; Mr. Muni would have made a magnificent Eddie.

Americans should be happy to learn that their number-one blonde, Mrs. Miller, won the respect of the British by quietly keeping in the background and working unremittingly with her partner, Sir Laurence Olivier, on their joint production of *The Sleeping Prince*.

Another American item scheduled for presentation in the west end is Tennessee Williams' *Cat on a Hot Tin Roof*. Having read the script of this expedition into the post-romantic South, I confess I do not look forward to seeing it staged. Mr. Williams' characters, I find, are

WILLIAM J. ICOE, AMERICA'S regular contributor of the *London Letter*, is dramatic critic of the *London Catholic Herald*.

about as universal as the oddments in a freak show. The complications ensuing on a group of people who are oversexed, undersexed, ambiguously sexed and sexually failing (the latter grotesquely complicated by old age and cancer) do not seem likely to bear dramatic fruit. No doubt the play will provide exercise for clever actors. The script was tiresome.

The only home product of note for the coming season is Noel Coward's *Nude with Violin*, described as "an attack on the *avant-garde*" in painting. Reports from Dublin, where this item opened with Sir John Gielgud as producer and playing the lead, and with the playwright in attendance, suggest that Mr. Coward is unlikely to be accused of being *avant-garde* in anything when it reaches London. Dublin's drama critics, who are shrewder judges than their English colleagues, were not amused.

RECENT BOOKS

Looking back upon a season of book reviewing, the most attractive novel that has come to me is another American import, Edwin O'Connor's magnificent comic epic *The Last Hurrah*. Before review copies arrived, a copy from an old friend in Massachusetts kept me from other reading for a week end. Interrupted only by Mass I absorbed this wonderfully touching and amusing study of an Irish-American political career. Surely, there is something of a comic Lear in Mr. O'Connor's Skeffington with his court, his enchanting fool, his loutish son and devoted nephew. I thought this the most important novel to come from a Catholic in any part of the world for a long time.

Two nuns have been the subject of books that won recent applause in London: the American, Cornelia Connelly; and a Scot, Dame Laurentia McLachlan, Abbess of Stanbrook. The burden of education hangs heavily upon English Catholics and their bishops, already burdened by vast works of reclamation upon bombed cathedrals, incomplete cathedrals and war-scarred churches. Cornelia Connelly's marital difficulties are, to the English, the least important part of her "life," by Juliana Wadham. They pray for the cause of the Founder of the Order of the Holy Child, to whom they are indebted for many Catholic schools.

Dame Laurentia, on the other hand, is recalled as a woman whose holiness shone beyond the confines of the enclosure, bringing men of the most diverse faiths to her grille, among them Bernard Shaw. The story of the friendship of this great Scottish lady and the intellectually wild Irish playwright-playboy is one of the most revealing chapters in Shaw's life. The Benedictines of Stanbrook have made a fascinating book of her life; its title is *In a Great Tradition*.

And now as the season advances we await the "life" of Belloc from the pen of the official biographer, Robert Speaight. Mr. Speaight's *William Poel*, published two years ago, displayed his talents as a biographer; advance excerpts published in the *London Tablet* suggest that he has written the best book to date on that great crag of a man, Belloc, who, as time recedes, rises above his contemporaries like a mountain.

W. J. ICOE

BOOKS

Breaking Down the Wall of Separation

THE BRIDGE: A Yearbook of Judaeo-Christian Studies, Vol. II.

Edited by John M. Oesterreicher.
Pantheon. 350p. \$3.95

Father Oesterreicher has clearly conceived it to be his vocation, both as a scholar and as a priest, to explore and extend the bonds between the people who produced Jesus according to the flesh and those who have accepted Him as the Redeemer promised to all mankind.

The task he has thus taken upon himself is a gigantic one, yet it is an essential part of the work Christ Himself came to do and commanded His Church to continue. It demands at once priestly patience and a scholar's painstaking dedication to promote a work of reconciliation so necessary but so delicate as that of the Institute of Judaeo-Christian Studies and its various publications.

This second volume of Judaeo-Christian studies, which Fr. Oesterreicher is editing under the general title *The Bridge*, deserves a welcome not less warm than that which the widely acclaimed first volume has already received from Jewish, Christian and secular scholars. Indeed, the second volume may well prove more permanently important than even the first, especially because of such contributions as Charles Journet's article on the abiding problem, at once historical and theological, of the mysterious destinies of Israel.

The first volume of *The Bridge* provided rich material on topical and traditional aspects of the positive relations between Israel and Christendom. The second volume equals the high standard of excellence set by the contributors to the first, while bringing together new evidences of that spiritual kinship between ancient Israel and the children of the new Law to which the scholarly Pope Pius XI so pointedly bore witness not many years ago.

The words of the valiant late Pontiff—"Abraham is called our father; spiritually we are all Semites"—express the living unity between the Old and New Testaments which gives point to the title of Fr. Oesterreicher's scholarly series. These same words are the theme of the present volume and are given

documented justification by essays in philosophy, theology, archeology, art, politics, biblical exegesis, liturgy, letters and current affairs.

Here is a wealth of solid, inspiring erudition, rewarding for the individual reader and indispensable for the reference library. Relative evaluations of the articles contributed will vary according to the special interests of the readers; no one, however, will take up the book without profit or put it down without looking forward to the promised future volumes in the same series of annuals.

The Bridge is commended to thoughtful students and all others fascinated or perplexed by the problem of the Jew and the Gentile or that of the Church as the fulfilment of the Law given to Israel.

Besides that, the book is reviewed in a season which makes its recom-

mendation the more easy and the more urgent, this time of Advent, when Christendom relives the expectation of ancient Israel for the coming of the Messiah, and of Christmas, the birthday of the Divine Bridge-Builder, whose priesthood, spanning the wider chasms between creature and Creator, time and eternity, should easily serve as the bridge where the kinsmen and followers of Christ must ultimately meet.

✦ JOHN WRIGHT
Bishop of Worcester

Forecast for the USSR

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By Edward Crankshaw. Viking. 219p.
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FS Foreign Service	Sc Science
G Graduate Schl.	Sp Speech
IR Industrial Relations	Officers Training Corps
J Journalism	AROTC—Army
L Law	NROTC—Navy
	AFOTC—Air Force

ing pre-revolutionary Russia from her Western neighbors was the disproportion, the cultural dichotomy which existed between the educated classes and the "masses." Russia, as it were, was living at the same time in contemporary and in medieval Europe.

Every modern Russian Government—not necessarily Communist—would have had to tackle the problem of raising the material as well as cultural standard of the people, and transforming these "dark, inert" masses into the stuff of a modern industrial society.

The Communists, we are told by the author, have achieved some "stupendous," "admirable" successes in this domain. But is this justification enough for us to believe, as Mr. Crankshaw does, that the Communist party "stands for science and enlightenment and progress?" Is the wholesale industrialization itself justified, if it can be achieved only at the price of total enslavement of the citizen?

For it is not true, as the author seems to believe, that "the subordination of the individual to society is in the Russian's blood." For the Communists, is not industrialization itself, and every advance in technology, a step in the interests of world conquest, rather than a means "to do good to a majority?" Mr. Crankshaw himself admits in chapter 4 that the party "stands for global revolution abroad."

Has the use of terror and oppression succeeded in transforming the "dark peasant" into an intelligent, political and technical-minded citizen? The author cites numerous instances to prove that "holy Russia" (which for him represents all that is reactionary) is still present in contemporary Soviet society. The stubborn persistence of "religious superstitions" is regarded by him as itself a sufficient justification for the party's efforts and endeavors:

... I am one of the few articulate members of my own generation never to have been a Communist ... but ... I find myself closer to those Soviet Communists who are trying to make the Soviet Union work than to the editorial writers of the West who have come to equate Christianity, in spite of its origins, with what they like to call Western Values and thus exalt the mumbo-jumbo at Zagorsk, and elsewhere, to the role of a shining liberal or spiritual bulwark against the forces of darkness. . . .

Mr. Crankshaw has observed many improvements since the death of Stalin: "life is clearly better, fuller, richer by all material standards." He expects this trend to continue. Yet he admits that by Western standards, "the general effect

was atrocious. . . . admiration whose idoxically . . . press?" It forces of a dictator.

With Mr. Crankshaw's similar "professional" observation of his habit between the is even less such after ("positive" dark elegy by some himself Mikoyan likes making picture of and well-ship, almost These par

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was atrocious." Why then, so much admiration for the Communist party, whose ideals, as he himself admits "paradoxically work against material progress?" It is a curious lack of faith in the forces of democracy to assume that only a dictatorship can rule in Russia.

With these important reservations, Mr. Crankshaw's book still outranks similar travel accounts by its style and "professional" character, its careful observation and stimulating discussion. But his habitual effort to draw parallels between the old regime and Soviet rule is even less convincing than his previous such attempts. His portraits of Malenkov ("positive grace"), Bulganin ("striking, dark elegance"), Khrushchev ("creating by some magic a physical gulf between himself and those around him") or Mikoyan ("eager for elegance . . . he likes making people around him happy") create in our minds a deceptive picture of a well-mannered, cultured and well-intentioned collective leadership, almost Victorian in its virtues. These paragons are assisted by

. . . highly capable party chieftains, the great industrialists . . . the great soldiers . . . and brilliantly accomplished assistants—administrators, engineers, scientists, professional men of all kinds, artists of all kinds . . . who think in terms, not of world revolution, but of making the Soviet Union into a prosperous and worthy country. SERGE L. LEVITSKY

THE WORD

Prepare the way of the Lord, straighten out His paths. Every valley is to be bridged, and every mountain and hill leveled, and the windings are to be cut straight, and the rough paths made into smooth roads (Luke 3:4-5; Gospel for the Fourth Sunday in Advent).

On the Sundays of Advent thus far, Holy Mother Church has prayed in this wise: first for secure deliverance from the dangers occasioned by our sins; next, for the cleansing or purification of our minds; third, for new enlightenment, clarification, understanding. Briefly, we may say that the Church has pleaded during Advent for protection (hence confidence), for purity and for light.

The petition of the fourth Sunday in this liturgical season is more puzzling. Rouse up Thy might, we beg Thee, Lord, and come, and aid us by Thy great power; that through the assistance of Thy grace Thy merciful redeeming may hasten all that our sins impede.

Before we inquire exactly what this prayer asks, let us faithfully recall that, quite unlike our bumbling selves, the Church, the Bride of Christ, is never eccentric or esoteric or tangential or peripheral (such splendid words!) in her praying. She always asks simply for what *all* her children need and what they *really* need. We sometimes pray wrongly or selfishly, for needs more imagined than real; Mother Church never does.

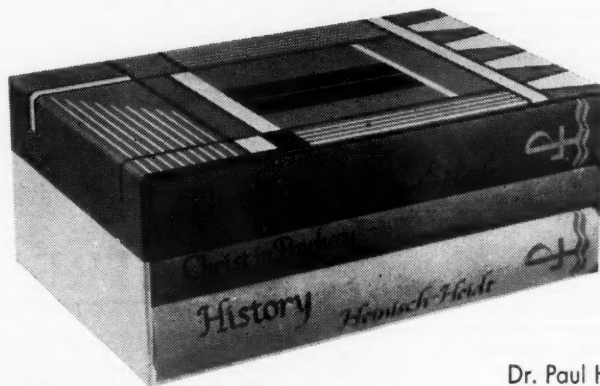
True, the liturgy does not specify *what* it is that our sins hinder which the mercy of our Lord can yet give us. Is it possible that Mother Church is here silent precisely in order that each one of us may wonder within himself what *his* sloth and *his* self-seeking and

his sensuality are preventing God from doing for *him*?

But perhaps for all of us an answer to this question lies hidden in the brief imperative which occurs in today's prayer, as it occurs so often and so urgently in all the Advent liturgy. *Veni*, the Church keeps saying to Christ the Incarnate Word: *Come!*

If a man is wilfully and habitually and stubbornly lecherous, he cannot be united with the pure Christ at all. If a person casually misses Sunday Mass now and again, he is thereby separated from the Christ who dies again in each Mass. If I am brutally harsh and merciless to all around me, I can hardly expect intimate union and converse with the kindly, merciful Christ. If I pray,

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but not nearly as often or as well as I easily might, I will not be as close to Christ my Lord as I easily might. In the idiom of our day, it figures.

In short, that which all moral waywardness, from worst to least, from gross sordidness to cheap carelessness, effectively blocks and thwarts and damages in its own exact degree is simply love. *If you have any love for Me*, said our Saviour flatly, *you must keep the commandments which I give you.*

John the Baptist was entirely right, of course. If the Lord is really to come, *the windings are to be cut straight, and the rough paths made into smooth roads.* Never an easy process, this, when the windings and rough paths lie rutted deep in a man's soul. Still, the task must not be impossible, since we are bidden by the Holy Spirit to do it; and, indeed, it is not prohibitively difficult when a heart is genuinely and lovingly eager for the newest coming by grace of the small Christ. Let us, therefore, priest and good layman together, echo the simple, touching words with which the entire Scriptures end: *Be it so, then; come, Lord Jesus.*

VINCENT P. MCCORRY, S.J.

THEATRE

MAJOR BARBARA, presented at the Martin Beck by Robert L. Joseph and the Producers Theatre, represent Shaw at his antic best—or worst, according to one's opinion of the dramatist. The play is saturated with Shavian hyperbole, and Shaw insists on analyzing accepted moral and social attitudes and following them to their logical conclusions. This is as confusing for people who are deficient in imagination as it is embarrassing for a man with a wart on his nose to look in a mirror.

Besides, Shaw was a Socialist (though the fervor of his socialism waned as he grew older) and the play is packed with Socialist theory. When Shaw wrote the comedy (in 1907), Socialists had persuaded themselves, and half-persuaded many non-Socialists, that munitions makers instigate wars because war makes fabulous profits for the sellers of guns, explosives and military equipment. In that sense the play is dated.

Barbara, daughter of a munitions millionaire, becomes bored with a life of luxury and joins the Salvation Army, hoping to be of service to humanity. When she learns that while the Salvationists are rescuing dipsomaniacs from

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the gutter they are accepting donations from distillers, the discovery is disillusioning. Barbara, it seems, has not pondered the Saviour's parable of the wheat and tares, and therefore is not prepared to cope with the sophistries of her father, who lives by a more simple code. Shaw uses the conflict between father and daughter as an occasion for a scorching denunciation of society for permitting poverty to exist.

Undershaft is brilliantly portrayed by Charles Laughton, who also directed the play. Burgess Meredith, Cornelia Otis Skinner, Glynis Johns and Eli Wallach turn in excellent performances. Donald Oenslager and Dorothy Jeakins designed settings and costumes respectively.

THE APPLE CART, compared with the plays George Bernard Shaw wrote in his prime, is second-rate drama. Compared with the run of the mill of our native plays it is a sparkling comedy of ideas. The time of the action is far in the future, when King Magnus, the reigning monarch, refuses to be his Prime Minister's rubber stamp and insists on taking a hand in governing the nation.

This is an obvious rehash of Shaw's "Great Man" theory of history. Nations are always governed by great men, variously called kings, dictators or presidents. The difference between dictators and constitutional rulers is that the former are in love with power for its own sake, even when they are "benevolent" dictators, while the latter dedicate their superior intelligence and ability to the welfare of the nation.

Maurice Evans is starred in the production, sponsored by Charles Adams and Joseph Neebe, who presented the comedy at the Plymouth. Signe Hasso is billed as the king's mistress. Mr. Evans and Miss Hasso are sparkling in their roles.

THE SLEEPING PRINCE. Terence Rattigan, who recently sent us a pair of excellent short plays that run under the single title, *Separate Tables*, has a let down in the production now at the Coronet, presented by The Producers Theatre and Gilbert Miller.

The action occurs in the legation in London of a petty European kingdom, in the years before all the petty kingdoms became peoples' republics. Arrayed in Alvin Colt's brilliant costumes, the play resembles Graustark changed from a swash-buckling romance to a sophisticated boudoir comedy. Michael Redgrave, Barbara Bel Geddes and the volatile and dependable Cathleen Nes-

bitt offer fluent performances in leading roles.

Mr. Redgrave directed the comedy and Norris Houghton designed the setting.

THEOPHILUS LEWIS

FILMS

MARCELINO (*United Motion Picture Organization*) is one of those rare films the values of which are of eternity and not of earth. It has, for example, what would, in medieval drama, be called a happy ending: the little boy dies. What is equally important, it is tastefully and skilfully made with extra dividends of humor and charm.

The film is Spanish in origin and is the first picture from that source in recent years to make an appearance in non-Spanish theatres in America. It is based on a popular pious legend about a foundling baby boy who is raised by a community of Franciscan monks.

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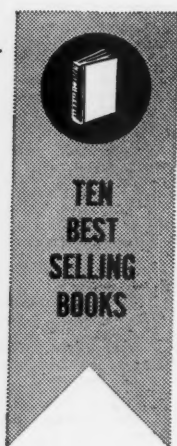
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America's BOOK-LOG



DECEMBER

The stores listed below report their best-selling books during the current month. Popularity is estimated both by the frequency with which a book is mentioned and by its relative position in each report. The point system, plus the geographical spread of the stores, gives a good view of Catholic reading habits. Appreciation for the service can best be shown by patronizing the stores.

1. **THE NUN'S STORY**
ATLANTIC—LITTLE, BROWN, \$4 *By Kathryn Hulme*
2. **A RIGHT TO BE MERRY**
SHEED & WARD, \$3 *By Sister Mary Francis*
3. **THE LIFE OF MAN WITH GOD**
HARCOURT, BRACE, \$3.95 *By Thomas Verner Moore*
4. **THE LAST CRUSADER**
LIPPINCOTT, \$3.95 *By Louis DeWobl*
5. **THE LAST HURRAH**
LITTLE, BROWN, \$4 *By Edwin O'Connor*
6. **PLAYED BY EAR**
LOYOLA UNIVERSITY PRESS, \$4
(Hanover House, Distributor) *By Daniel A. Lord, S.J.*
7. **JESUS AND HIS TIMES**
DUTTON, \$5 *By Daniel Rops*
8. **LIFE IS WORTH LIVING**
MCGRAW-HILL, \$3.95 *By Fulton J. Sheen*
9. **MEDITATIONS BEFORE MASS**
NEWMAN, \$3 *By Romano Guardini*
10. **DELIVER US FROM EVIL**
FARRAR, STRAUS & CUDAHY, \$4 *By Thomas Dooley*

AKRON, Frank A. Grismer Co., 272 S. High St.
BOSTON, Benziger Bros., Inc., 95 Summer St.
BOSTON, Pius XI Cooperative, 185 Devonshire St.
BROOKLYN, Ave Maria Shop, 166 Remsen St.
CHICAGO, The Thomas More Association, 210 W. Madison St.
CINCINNATI, Benziger Bros., Inc., 429 Main St.
CINCINNATI, Frederick Pustet Co., Inc., 210 E. Fourth St.
CLEVELAND, Catholic Book Store, 906 Superior Ave.
CLEVELAND, William Taylor Son & Co., 630 Euclid Ave.
COLUMBUS, Cathedral Book Shop, 205 E. Broad St.
DALLAS, The Catholic Book Store, 1513 Elm St.
DENVER, James Clarke Church Goods House, 1633 Tremont Pl.
DETROIT, E. J. McDewitt Co., 1230 Washington Blvd.
DETROIT, Van Antwerp Catholic Library and Pamphlet Shop, 1232 Washington Blvd.
HARTFORD, Catholic Library of Hartford, 138 Market St.
HOLYOKE, Catholic Lending Library and Bookshop, 94 Suffolk St.
KANSAS CITY, Catholic Community Bookshop, 301 East Armour Blvd.
LOS ANGELES, C. F. Horan & Co., 120 W. 2nd St.
LOUISVILLE, Rogers Church Goods Co., 129 S. 4th St.
MANCHESTER, N. H., Book Bazaar, 410 Chestnut St.
MILWAUKEE, The Church Mart, 779 N. Water St.
MINNEAPOLIS, Catholic Gift Shop, 37 South 8th St.
NEW BEDFORD, Keatings Book House, 562 County St.
NEW HAVEN, The Saint Thomas More Gift Shop, 1102 Chapel St.
NEW YORK, Ave Maria Shop, 11 Barclay St.

NEW YORK, Benziger Bros., Inc., 6-8 Barclay St.
NEW YORK, P. J. Kennedy & Sons, 12 Barclay St.
NEW YORK, Frederick Pustet Co., Inc., 14 Barclay St.
OKLAHOMA CITY, St. Thomas More Book Stall, 320 N. W. 2nd St.
OMAHA, Midwest Church Goods Co., Inc., 1216 Farnam St.
PHILADELPHIA, The Peter Reilly Co., 131 N. 13th St.
PITTSBURGH, Kirner's Catholic Book Store, 309 Market St.
PORTLAND, Ore., Catholic Book & Church Supply Co., 314 S. W. Washington St.
RICHMOND, Religious Goods Shop, 123 N. 8th St.
ROCHESTER, Trant's Inc., 96 Clinton Ave., North St.
ST. LOUIS, B. Herder Book Co., 15-17 South Broadway
ST. PAUL, The E. M. Lohmann Co., 413 Sibley St.
SAN FRANCISCO, The O'Connor Co., Inc., 349 Sutter St.
SCRANTON, Diocesan Guild Studios, 309 Wyoming Ave.
SEATTLE, The Kaufer Co., 1904 Fourth Ave.
SOUTH BEND, Aquinas Library and Book Shop, Inc., 110 E. La Salle Ave.
SPOKANE, De Sales Catholic Book Shop, 10 S. Wall St.
TOLEDO, John A. Reger Catholic Supply House, 712 Madison Ave.
VANCOUVER, B. C. Curley's Catholic Supplies, 563 Hamilton St.
WASHINGTON, D. C., William J. Gallery & Co., 718 11th St., N. W.
WESTMINSTER, Md., The Newman Bookshop
WHEELING, Corcoran's Church Goods Co., 32 12th St.
WINNIPEG, Man., F. J. Tonkin Co., Ltd., 103 Princess St.

It took both courage and creativeness to address this story to present-day audiences. Apparently plentifully supplied with both, director Ladislao Vajda has made it into the most winning religious comedy since *Never Take No for an Answer*. [L of D: A-1]

THE BRAVE ONE (RKO) is also somewhat reminiscent of *Never Take No for an Answer*. Instead of a small boy traipsing around Vatican City seeking the Pope's intercession on behalf of his pet donkey, it features a small boy traipsing around Mexico City in the hope of petitioning the President of Mexico on behalf of his pet bull.

The boy (Michel Ray) is the son of a tenant farmer; and the bull, his pet from the moment of its birth, has been erroneously, but apparently irrevocably, assigned to the bull ring. As it turns out, the bull effects its own rescue by being so spectacularly brave in the arena that the audience calls for the matador to spare its life.

Before this unprecedented event takes place, however, the young hero and the spectators at the movie are made to suffer acutely over the bull's impending fate.

The film, independently produced in Mexico, has not quite the spontaneity and genuineness of *Marcelino*. It is nevertheless wholesome and appealing family movie fare, especially for the holidays. Its extra values in the way of color photography (by Jack Cardiff) and musical score (by the late Victor Young) are truly fine. [L of D: A-1]

WEE GEORDIE (George K. Arthur) has comparatively little to do with a small boy, despite its title. Momentarily it introduces the frailest, most undersized boy in a Scottish glen, who squanders all his money on body-building correspondence courses. Almost before you can say "Flex your muscles," however, the lad grows up into a six-foot-four specimen (Bill Travers), who throws the hammer for Great Britain in the Olympic Games.

Strictly speaking, the picture is not about anything. It makes a few jokes about Scottish nationalism and contrives a lovers' quarrel between the brawny but not very brainy hero and his Highland lassie (Norah Gerson) over a lady discus-thrower, in addition to assuring that the right man wins the athletic competitions. Otherwise the film's chief merits are Technicolor Highland scenery and amiable discursiveness. They add up to surprisingly pleasant entertainment. [L of D: A-1]

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